

[REDACTED]

Must Remain in
Transcription Room

M 1992
Wednesday January 27, 1971
Seattle Group II

MR. NYLAND: Well, several new people. Of course I don't know much about you. I've listened to some of the tapes. I've talked with Curt and Laile a little bit. The first kind of a meeting where you're not under the influence of older people. Those of you who remember meetings with Andy and with Ross, perhaps have now an idea that maybe we can talk the language of yourself. I know the difficulties that ^{you} were involved at that time, and exactly because of that, the difficulties that you are now under because, as it were, you're more on your own, and you don't have to pay too much attention to so called 'maturity'. You have to work very hard now. And you have to continue if you can with attendance; and make the attendance as much as you can consecutive.

You will not really understand very much about work until you have started to apply it as well as you can, but for a certain length of time. And ^{these} ideas which are in the beginning not so clear, they start to clear up when you make an attempt to work on yourself. But even then, whatever the experiences that you might have, you must make sure that you're still on the right road. And for that, you need a group to be able to talk about it. And when you have a group it's necessary to know each other. You have to have knowledge of each other regarding the attempts different people make in a group in the direction of work.

The results of Work on each person usually is quite different, particularly in the beginning. ⁶ Because each person has a different kind of a makeup and they come from different places and of course their--the way of association, the way of their conditioning, education, the conditions in which you have lived have become quite personal. And therefore, in the beginning the results cannot always be understood or compared.

It changes a little bit when what you wish to do, if you have that kind of a wish for work, the deeper that kind of a wish could be, the more chance there is for an understanding. The more Essential your wish is to do Work on yourself, to see what is meant by Objectivity or what is the process of the creation of 'I', the more there is a possibility then ⁶ in understanding each other in the manifestations. And a manifestation is taken from an original motivation and then becomes expressed. If you are on the surface, there are many differences. The further you come to the Essential Being level, the better it will be for understanding.

So when one Works, one has to be sufficiently serious to talk about the kind of life you lead when you are by yourself and when you do not mind what you are, simply because no one is outside of you to criticize yourself. It helps a great deal when you then can see yourself, ^{that} ~~at~~ You will take yourself as you are since there is no particular accounting. The freedom that one can have by being with oneself is, of course, taken away when you are in the presence of other people who might have an opinion about you. Then sometimes your behavior, which for yourself may even be a little shameful or not entirely understood, is interpreted many times by others in a negative sense and we have fear for their opinion.

⁵ But what you have to become much clearer about, I think, ~~it's~~ ^{is} the real motivation why you want to even become engaged in this kind of Work, ⁶ Because here we are together as a fairly large group; and coming from different sections and different personalities, what is it that could unite a group? As I say, not the results of Work, not in the beginning. But the results

that come from an Essential understanding of oneself in the knowledge that something which we call 'unconscious' has to change over into a Conscious state.

And you can ask immediately, why is it necessary to be Conscious? Man is divided, really, with two aspects of his life. The fact of living on Earth indicates that there is a relation to the conditions on Earth, and whatever takes place in this lifetime up to the time when he dies, has to do with the relationship to what we call 'the outer world'. Together with that, in people ^(there) usually is ^{at least} a little bit developed what we consider Essential Being, sometimes we say 'inner Life'. And it first must become quite clear that the reason for work is really based on an understanding of oneself that you're not entirely what you should be; or at least that you are not at the present time in a kind of development, and there is a potentiality for further development. And that does not take in the conditions of the Earth because they, in general, don't tell you about your inner Life.

Inner Life ^{is} really very little developed simply because we don't dare to use it. It's difficult to be Essential. It's difficult to be honest. And honesty is a property of Essence. It's very difficult to have a heart to heart talk, even between friends. It's much easier to live in ordinary life on the surface and not have to do too much with them, if such people you have to do work with are of a certain kind, so that they are not friends but perhaps even antagonistic to you. And then in ordinary life, most cases, you can avoid them. If you don't like the house you live in, then move to another. If you don't like a job, unless you are very much encumbered by all kind(s) of responsibilities, you'll find out if there is perhaps another kind of a boss where working conditions are better. When you are engaged in ordinary life professionally, you will always hunt for a place, if you can, that together with having to do professional work, you could be happy, or at least content. And of course, that's the way it goes on Earth.

And each person is entitled to his life on Earth, whatever is given to him, to develop it as well as he can for his own satisfaction, and also what we call 'an Earthly equilibrium'.

Equilibrium is a ~~the~~ result of a contentment in which as many factors as one will allow to affect oneself are kept in a balance, and ^uthere you have a choice to eliminate the different things you don't really like because you can get out of their way. And if you are forced to face them, you do it with a certain strength of wishing to overcome a difficulty, and mostly because ^o then, if you do, you will feel better and even at times you might feel heroic. It is true for ordinary life that we make the best adjustment we can make and even if sometimes it may lead to a condition which remains disagreeable, you make an adjustment and you say, well, that happens to be the way it is; or maybe the Lord sent it to me; or I will do the best I can, ^uand of course, you have to take life as it is and a little bit of suffering and a little bit of joy, ^uand between all of that not everything will last forever and ever, and if today it rains, tomorrow it might be sunshine, etcetera.

All such discussions with yourself, when you are unconscious and to some extent even a little clever with your mind, and the adjustment you can make depends on your flexibility and what kind of an adjustment you feel is worthwhile; if you don't want to make it, you don't do it. You narrow your world, you broaden it; you let in friends, you kick out enemies; you take care of yourself and the expenditure of your time and energy and there's really very little accounting to be made. Nobody will ever appear on the threshold of your door and ask at the end of the day, how did you spend your energy? What is it of your life that you feel you have treated correctly?

And in various stages of one's life one doesn't care very much about such thoughts, because there is a super abundance of energy and you can afford to waste a great deal of it. I think it's logical because that happens to be a law of nature. ^uAnd in that sense, we are natural. We behave like blossoms of an apple tree, where we know well enough that not all of them will

make apples, but it is wonderful to have a flower, ^A and even if the flower doesn't end up in being a fruit, at least there is enjoyment; sometimes aesthetic values; sometimes living just for the fun of it; just having a good time without any thought of tomorrow. Including of course, many times, misuse of energy because you will make up for it and if one evening you don't sleep enough, maybe the next evening you can go to bed a little earlier. We're clever enough for adjustments in ordinary life, and there is no objection to the state of unconsciousness. I think, about that you have to be very clear. Many times you may think that if you want to become Conscious, or are interested in Objectivity, that then you have to exclude all the different things you are actually interested in, ~~As~~ if you want to become a flagellante, or a person living in an ivory tower; or that it seems necessary to withdraw from the world and go into a cloister, or in some way or other avoid temptations of the world; so that then, in that kind of a form, living ~~and being the man wished~~ ^{the way you then}, but very narrow minded and almost perhaps fanatical about a certain pursuit, ^{that} ~~if~~ you feel although the world is small, the world then for you is more pure.

I think such ideas are a little old fashioned. I think they are fostered by thoughts of religion and quite definitely they are encouraged by those who were in charge of religious doctrines. They were, of course, promulgated by priests or those in power in the olden days, giving descriptions of how a person should behave and not leaving enough to an individual initiative. Simply, it was necessary for an organization, as gradually, any kind of a religion would become, if you let it.

The changeover from a dogma and an interpretation, so that then the description of the dogma becomes ^{became} a doctrine, ~~That~~ then for each person who wants to confess in the direction of that kind of a religion was also bound by the organizational qualities of the religion. This narrowed ^{naturally} ~~eventually~~ the experience of a person, and gradually it was much easier to let

the organization do the work, ^Aand if you stayed within the laws of such an organization and if you went to church regularly, or if you confessed and simply told father confessor about your sins. [/]For that it was necessary to form really a little community, within the confines of which you could be recognized more or less as a holy, or at least an upstanding and a righteous man. [£]That then everything would be quite all right, not only for your fellow man, but also for the Archangel Gabriel and Saint Peter. ^AAnd maybe afterwards the Lord-God would smile on you because you had used your talents. Although it may not have been very productive, at least you would not be cast to ^(£)the outside world in utter darkness.

But what happened during such a time? Your Conscience would be stunted. Instead of seeing what was necessary for your own development, you will take on that what has been prescribed. And then in following such rules, you killed a great deal of your own initiative. I think it may be useful for a lot of people to live under such conditions. I think it is sometimes much easier to be a sheep within a herd and not to bother too much about the shepherd. As long as you stayed in the grass field that was allotted to you and did not have enough initiative to go out of bounds, or that the spirit of adventure was not too much developed in you and after you got used to such rules and then gradually simply continued to live, the desire for life started to disappear, more or less, and in the place, of course, would come monotony. And then even if the monotonous existence could satisfy you for some time, you also could--would get, quite easily, dulled in your desires to remain, as it were, alive and to continue with your own existence and then make the best of that.

When one is young, one doesn't want to believe that, and it's very good that when you are young, you have ideals. You have to believe in the impossibilities. You have to see that certain things, although not easily obtainable, are worthwhile to strive for. This is a question that one must know from the

very beginning, that whenever you wish to Work on your Self, ^{that} your youthful enthusiasm will carry you a great distance.

And as long as there is a desire for an 'alertness', as I call that, a wish to be alive, and that this kind of a life can be expressed in some kind of a form, you could be content, because you see that the expenditure of your energies had a certain result, ^{and} it may be that you could become a good kind of a man, in a profession and without too many cares, if you happen to earn enough money and not to have to live in poverty all the time; and if, perhaps, it would be possible to buy yourself out of the suffering world; ^{that} ~~it~~ is, ^{that} if you could afford, really, to let certain things go, and in their place substitute that what you liked.

This is the condition we face when we remain unconscious on Earth. And it is quite all right, for that purpose. And I think many of us are satisfied; maybe not so much in the beginning, you may rebel a little bit, but since you don't know what to substitute, your rebellion will not help you because you will constantly remain negative. After some time, you also will give up your negativity when you know that you cannot do anything about it. And in general, when a man starts to think about conditions in which he happens to live, he must also know that the currents against him are sometimes much more like an avalanche, and that although he may make snowballs, certainly when a glacier falls down on you, you know there is danger.

I say ^{the} adjustments that one makes in ordinary life are many, but you try to follow the line of least resistance, in many cases, and the rebellion gradually will die, ~~(and there)~~ and there are certain other things that you can accomplish; and there you are growing up, more or less being a man or a little man, and maybe married or have children, family, a little respect from your neighbors, and a car to go around which doesn't break down too often, whatever it may be. What happens to your religion, if you have any? ^{And} perhaps you don't care any more, or maybe you become agnostic, or you develop a scientific

attitude, that you can prove that there is no God, and it is silly to spend your time on that kind of foolishness. It doesn't matter what you think, when you're unconscious.

Each person, in an unconscious state, is very much alike, like someone else, because all of us die. All of us live a certain length of time. All of us, during that time, strive for something that is worthwhile. All of us pay, to a certain extent, for that what we would like to get. And if there is more desire on the part of one's self to overcome more and more difficulties, even that in time will give you satisfaction, so that in the eyes of someone else you may become a hero. There's very little sense in talking about that further because it all takes place in accordance with ordinary laws and the laws of nature or Mother Earth or Mother Nature, allowing you to play until maybe Mother Nature is ready to tell you it's enough. Then in somehow or other, if one can assume that, that certain things will take place, ^{which} ~~that~~ probably will kill you, or in any event it will be the end of your life.

It's not a question of dying physically, it's a question of losing your interest. And in that, of course, you won't believe when you are young; and quite right, keep young as long as you can. Have an ideal as long as you can. But after you get gradually to a point of taking on a responsibility for your life, you will start to look a little differently at the conditions in which you happen to live. What we call a 'black sheep' is not interested in the rest of the herd. There is a blackness, it means he's different from the rest. In what way, you might call that, are we, if you're interested in Gurdjieff, are we a little different? What is it that makes a difference, in a wish to find out the meaning of Objectivity, in a life of unconsciousness?

Logically it has to do with the different aspects of oneself. What is life for oneself? That is, if I discover that I am alive, what do I think about it? Is my life worthwhile? Do I try to develop it? And if I do, do I think that I will

own it? If I die, do I wish to give it up? If I die prematurely, in the sense of losing interest, will I be sorry? Or will I simply submit to that kind of a condition and say naturally I will have to go over into a state, part and partly laziness, partly less and less interested, lethargy, laissez-faire, let it go 'til tomorrow, not today as yet because..., and then you can reel off a whole rigamarole of all kind of reasonings why you should not do something, and ^uthere, you very well know, ten years ago (you would have done it.

The satisfaction that starts to creep in, of course, keeps an equal pace with the loss of your idealism. If you keep 'alive', as I say, regardless of whatever the conditions may be, there is hope. If you're not, don't worry and don't bother about Work on yourself. Why? Because you need life. You need a very definite desire, first, to see what you are. It's important to see that, because if you believe in a ~~pos-~~ possible evolution or development, you must know with what you start out and what is the condition of yourself. If you can say it is an instrument which is given to me, as if this body, as it is now constituted, and as it has different physiological values, and it has within it talents, maybe in my brain, in helping me to think, or to think clearly, or to philosophize, or maybe talents which may be partly in my feeling of an artistic character, or a wish to express certain things in the form which I would create, into which then I would like to pour part of my life, because it's logical that I am concerned about my life, and to what extent then, do I wish ownership of that?

If I say that it has been given originally by my father and mother and ^{the} ancestors, and that it was conditioned at the time ^{when} I was born or conceived, and that, of course, at such a time when I happened to appear on the Earth and I started to breathe, ^{that} and I became dependent on the conditions of the Earth and since I then, since my birth, started to live and breathing gently at first, and perhaps during a little time, not being

entirely conscious as yet in ^{the} ordinary sense, and more or less, let's say, 'uninhibited', gradually certain things took place and there was a coating of some kind formed, you can call it in general, like education, but certainly as an influence of different people around me, who, well meaningly, would give me what their wisdom was, and maybe that wisdom did not apply to me, that's quite possible. I was forced into certain conditions, simply because I was small, and those in authority could tell me and order me around.

There is a point in which a man starts to realize that, either yes or no; That is, either I got away from the apron strings of my mother and I stand on my own feet, or I will remain constantly mother's darling. It is a very definite decision one makes in one's life. It usually coincides at the time when the physical body has grown up enough, and will not grow further, and it is as if at that moment something is required of a person because Mother Nature has brought him to that point of no further growth. And the realization of taking on a responsibility means that the aliveness of a man, it cannot any longer be dependent upon, as far as Mother Nature is concerned. And of course it's also true that at that time, Mother Nature has accomplished what it set out to do; that is, the creation of a human being, You might say, for purposes of its own, Helping then to maintain Mother Nature or the Earth in the place where it is, And the distribution of forms of life through a human being totally represented by mankind as a whole and of which each person then, being a part, is fulfilling its function as long as it maintains itself as a form and as life within. And Conscious or unconscious, it is no particular concern to Mother Nature, if man is considered a conversion machine through which food is taken in and is converted into a quality of food which is of use for the maintenance of the Earth as a whole.

We have to look at the Earth as having also a certain personality, that is on a larger scale of course. And when one talks about Mother Earth, and calls her Mother, it is quite definitely as if that relation is as if children to a mother, a mother belonging to an older generation, and of course more mature; and that the child then, understanding that the mother also had an aim for the education of her children, that then, when a man has grown up and wants to get away from it, he can thank his mother for whatever he has received and then he is on his own.

This of course all of us face at a certain time, and you may not wish to take it, because maybe you don't feel strong enough, or you think that Mother Nature owes you a little bit more and a little longer, or for whatever reason that you want to postpone taking a responsibility. But the fact that you don't grow physically anymore, the responsibility is then on the development of what is left; and what is there besides your physical body? And it's logical, of course, to see that since I'm not entirely hundred percent physical, that I'll have to consider what are the other attributes of me as a human being. Then I say I have a brain and I have a feeling, and when the 'physical center', as we call it, stops, then taking responsibility, I don't take it for the further growth of my physical center. It's accomplished. It's finished. And it's ^{is} useful, but the responsibility is then, how can I develop my brain, my thinking processes, and how can I develop my feelings?

That is very difficult to understand, that the responsibility is connected with that, ~~Because~~ we love to take the responsibility solely as maintaining your physical body in a certain state of health. And of course, although that is necessary, it is not the most important thing. The responsibility is taken for those parts of one's self, which still have a chance for further development. If everything of man was fully enough developed, responsibility can only and should only consist in the continuation of what one is already, and to take

in food simply to keep things in the status quo. That is, the wish for a man to remain alive and to take care of the body as it is, also in as good a health as possible, but in order to continue with his life, and then, not having any further responsibility ^{than} ~~and~~ only maintaining it. So that then perhaps, a man starts to think what is there he can use for his own benefit, and unconsciously it is correct, because that is all then, that is left to a man, when Mother Nature is not willing to help him. And then he looks at himself and he says, I'm full-grown; I'm grown up ^{at least}; I go into the world, and now I behave away from my mother, and I start a world of my own.

In ordinary life, it simply means the maintenance. And gradually acquiring, ^{simply} ~~by~~ the use of certain talents or that what I call 'attributes', thought ways, that is, manner of thoughts, a manner of expression emotionally, without giving too much attention as yet, to the depth of such emotional states, that in the maintenance of it, I feel I discharge my responsibility. When I put it on the basis of mankind living on Earth, and since there are inclinations of a sexual kind, I feel that I discharge a responsibility when I have children, married or not; ~~In~~ any event, that I satisfy the law of continuation of life on Earth. And although I may love the children, after all, they are not mine in the sense that certain developments of my ~~self~~ belong to me. The responsibility starts to include, what do I do about myself, because continuation of one's self through a family is simply putting it on the shoulders of the next generation. And it is not my own and only I can say, it is from me. But then the same process of development takes place, and at the age of eighteen or twenty, I lose my children because they also are going to stand on their own feet.

I consider responsibility of certain things that belong to me now and that I wish to develop, so that then they could become, I call it 'permanent' because if I spend time in trying to embellish my life, of course I don't want to give it

up. I feel that I am then the proprietor of my life, ^{And} having become responsible for maintaining it and developing it, I don't want to die. This is where the desire and the fear for death comes in, because one is engaged in a development in life, and that life becomes precious, and more and more, such responsibility which develops, more and more I wish that ^{what} ~~which~~ I now spend as energy and thoughts and feelings, not only on the maintenance but even the possible development I want to keep to myself, and not in the sense that I have children who will have my name. I want to have something that is my own, and to some extent, thinking about death and also what I call 'premature death' ^g-that is, the loss of interest ^g. I want something that can continue with my life, because I'm spending time to make my life as good as I can make it, and I ^{am} ~~am~~ not willing to give it up. I would hate God ^g if he simply gave me an opportunity to live on Earth, to do the best I can, and to suffer through a great many experiences, and then simply at the time when I die, to be told ^g: thank you very much, now I take your life ^g because it has fulfilled its purpose, and you've done very well because you have helped to maintain the Earth.

Such a condition would be quite illogical ^g for an ordinary thinking man. His aim must be that he understand that his life, when it is once given to him ^g in the form which he calls his personality, that if he takes care of it and develops it or wishes to develop it, that he then is entitled to the profits. If there is investment, and a life (is many times) an investment of life itself into the form of myself, then I wish from such investment to receive the profits. It may be difficult to define that, because what is there as a possibility? There are two things. One, in considering one's self as one is, one knows that a man, although full-grown physically, is not at all full-grown ~~Emotionally~~ and very little grown as far as his ~~Intellect~~ is concerned. The questions of Gurdjieff, when you talk about ideas, and you see it as a philosophy, and

you read in ALL AND EVERYTHING to your heart's content, it's very definitely *h* that everything that is written there *h* should, of course, have a meaning; because otherwise why would a Man like Gurdjieff write? And with this meaning as an aim, what is his intention? To give you enjoyment in reading? To stand, even if you wish, in awe for the long sentences which are almost unrecognizable and extremely difficult to digest; or that you feel that something is hidden, that it is worthwhile to see if you can uncover a secret of that kind; or what is it that really Gurdjieff wanted to tell? And for what reason did he even write a book.

(I think we change ?) (during of course)

I think he wrote a book *h* to give each person a chance, when he reads it, to find out for himself what is the Truth. I don't think it is possible, by just writing about it, to tell you what is the Truth. The Truth for one's self must be based *h* not on knowledge. The Truth is a question, when one talks about Truth for one's self, of the totality of one's self. Sometimes one says, there are feelings in my bones. It is not a question of knowing about the Truth. It's a question of having an experience *h* which becomes Truthful for me, simply because that what is defined as Truth is digested by me and has become part of my being. And when Gurdjieff wrote, it was not simply to indicate a nice little story, and descends to the Earth and a discussion with Hassein. What it is *h* to give here and there an indication of how mankind is, and *h* in an Impartial Observation of such conditions, could come to the Truth of people. And then indicating how can each person come to similar Truths about himself. So that then you might say there are two reasons for reading that book, and even reading it three times, at least. The first is, to assimilate what is there and to try to know what is there and to try to understand it. About understanding there is difficulty. How do ³ I learn understanding? Only basing it on an experience. What is an experience for me? It is the question of a knowledge, being put into practice of my life. I call that an experience, because in the first place it is

my own, it is not anyone else's, and it has a chance of survival. It is not subject, so easily, to forgetfulness. Particularly when the experience goes deep enough within my feeling and my ~~E~~mo^{Em}tional states. And I will never forget it, when that what is an experience is linked up with higher forms of Life; ~~P~~articularly, when in my wish of consideration of higher forms of Being, there is a wish to strive towards it. This is the reason why Gurdjieff wrote the book in the way he did, and therefore, when one reads it, there is an obligation on a person, not just to talk and discuss it, but to try to apply, in accordance with simple rules, of finding out how can I reach the Truth of my being, which would become an understanding.

The Truth about the condition of myself ^{must} ~~just~~ include all the states of myself, all the attributes, all the parts of myself totally. I cannot leave certain things out which I don't like. I will have to face what I am, whatever it may be, otherwise it will not be fair. If I take out the things that I like or approve of, or the things I don't, that--which don't hurt me, of course I can get only a distorted figure. And it will puzzle me when I think about the rest, which for some reason or other I don't want to accept. So, either one goes the whole hog, as Gurdjieff would say, including the postage, so that I will not stop at trifles, but I want to continue to find out what I am as a human being, and to what extent terminology, as being used like a ^emachanical human being or reacting creature, is truthful for me, not for someone else. It may be truthful for someone else, but my concern ~~is~~ working on myself is myself because I have to grow; that is, I have to have a belief in the possibility of growth. So this ^{one} ~~one~~ ^{the one must} ~~must~~ understand very well, that I have an obligation in reading that I find out what is really meant by an application of such knowledge.

You see, Gurdjieff wrote two other books. REMARKABLE MEN - MEETINGS- in which he describes certain people, persons, whom he associated with, and he calls remarkable, from a

certain standpoint. That standpoint is, that in such remarkable persons there was developed an inner Life, and not only the outer appearance. ~~And~~ And then there is a third book, not published, LIFE IS ONLY REAL AS I AM. Whatever the meaning may be of that now, the third book, not being published, how can I reach it? There is an indication of what is in that book in listening to some tapes ^{or} discussions ^{we} we have had already in the past, of which this discussion is one. It will give you a chance to see what is the application of this kind of knowledge for your sake, in order to reach the Truth. And why the Truth? Can't I live with a little less? You see, here is again a question, to what extent will I be satisfied with ninety percent Truth and ten percent hypocrisy? It is again a question; everything, or nothing. ~~If~~ If I set out on a road and I have an aim, I wish to reach that aim. I don't want to give up. I pray to God that I have enough energy to continue. I hope I won't die prematurely; that is, actually physical die. I hope that I will stay sufficiently healthy, and that I will keep my ambitions. I hope that constantly when I'm reminded of the difficulties and obstacles, that there ^{is} enough Aspiration, when looking at the end of what I want to accomplish with myself as an aim, that then that will give me within myself an Inspirational quality, a desire to overcome such obstacles because only, one says, 'per aspera ~~ad~~ astra' — It is only through difficulties that you reach the stars. I want to become a Man if I say I take the responsibility for my life. I kiss Mother Nature good-bye. I'm on my own in my world, and my world engulfs me. I am affected by the world, by other people, they tell me things. I react. I try to ~~Act~~; it's difficult. There are few times I actually do ~~Act~~. Most of the time I fill my ^{self} and my mind with all kinds of things already existing, but I acquire knowledge and and originality. ~~The~~ The real sense of my Life, I many times pass by because I don't know how to hold on to it. I know it's there, I have a suspicion. I have, to some extent, even ^{an}pre-sentment about such possibilities that I could become some-

thing else. Not entirely satisfied and quite definitely, if I continue with my search, still filled with questions which have to be answered, *Because they concern my inner Life, I want an answer, otherwise I can't live.* You see, if they cannot be answered I may as well die, because there is absolutely no reason to continue with this kind of a life. If I feel that my life is worthwhile, and I want it as a property, it's still an open question what I will do with it. Would I give it, if I ^{have} had a chance to develop it, would I give it away? And who would want it? We come to such conclusions and such thoughts when you become deeper and deeper involved in ~~Emotional~~ emotional conditions of yourself, and more and more with the realization, how little you do know and how much you are dependent on the outside world. And knowing the outside world after a little while, and monotony having set in, where do I turn to if I want to continue?

Then of course I remember, Truth. And I say what is the Truth for? To give me freedom. I think then about death, physical, and to see what is the principle involved in it. At death, Life is set free. For that I have to draw a conclusion ~~from~~ ^{that Life can live longer than my physical body, I consider, when I was born or conceived,} that Life existed in my father and mother, and that then I was conceived with that Life and in this form, what I call myself. And that when I was born, I appeared on the Earth with this body, not very much developed, ^{than} and only what took place during the period of gestation, but sufficiently developed to face the atmosphere of the Earth, and ultimately, after twenty years, to be able to stand on my own feet. So all during that process, Life existed, you might say, before I was born, before I was conceived. What will happen when the physical body, which is now the carrier of my Life, when that disappears, or is destroyed, or cannot function any longer; or when the laws of gravity will claim it; or when the laws of gravity as expressed in destruction, will overcome the laws of Life within myself? Can I assume that Life continues? If I must assume that, do I wish that Life to continue with my

name as identification? And therefore one says, if I wish the Truth, I want to have the Truth about that fact. Because if then, ~~at~~^{not} with that fact, I have the Truth, there will be freedom for me. Truth will set me free.

And then I ask, what will be set free? What is it that I aim at? I say my Life^{would be free}. And then I ask, from what? I say, manifestations. My body. That what is physical. And I start to compare then, what could continue to live. I say spiritual values. Perhaps inner Life. Or certain forms which are not material, ~~Because~~ matter seems to be destroyed on Earth. So I start to think, in a deeper sense, I want to have an ~~Emotional~~ state which will satisfy me, and not simply bother with a little bit of feeling that concerns me. I want to deepen such feelings to come to conclusions regarding Life as a Whole, *en toto*, and then the logical result of such thought and sometimes intuition, sometimes ~~Emotional~~ states which I cannot define, will bring me a certain kind of knowledge, which I then call 'Inspiration' because they come from me, quite honestly, with a wish for further development or understanding; and this time in the direction of a freedom of my Self, being set free for some reason or other. But when set free, that a continuation of Life is there with something of me taking the responsibility for the further maintenance of that.

We talk then, about the possibility of a development of some kind of a form during one's lifetime, which then is capable to afford a house or a home for my Life. I don't want my Life, when I die physically, to be returned to total fund of all Life. Then it, 'I', this Life, loses its identity. And I'm a normal thinking person, and I have taken responsibility for my Life, and I'm not ready to give it up, ~~And~~ I pray to God to leave it, so that I can continue in fulfilling a task I've given myself, which is that I wish to understand more and more the riddles of the Universe.

Now you see, this kind of an attitude is quite different from a philosophy. I study philosophies in order to find out what other people have thought and their systems and whatever

they have written about, and of course I can enjoy it very very much. I can argue about it, and I can say there is definitely something in Schopenhauer or in Fichte or in someone, Bergson for instance, but, what is it to me? Only an enjoyment, or perhaps an aesthetic value in the construction of certain words and sentences which seem to appeal to me, and may even have a content that I like. But again, where on--am I when I study philosophy?

I want for my Life something entirely different, which is my own, and which will lead me on the road towards further freedom. This interest I call 'Religion', and Religion becomes then, for me, the clue of being able to maintain myself on Earth, and gradually wishing for myself a guide which will tell me how to become free. Religion must enter as a concept simply because my interest is the conduct of my Life, and the conduct will include the manifestations of my Life, even if I'm perfectly willing to admit that Life and form are not the same, but that form only becomes alive when Life Force is put into a form.

Now when I am at that point, and I consider my Life as it is now and as I now have changed my Aspiration into what I call that 'Inspirational quality' of an insight of the condition of my Self, I also see what is needed because it is the realization that my manifestations, although perfectly legitimate and right from the standpoint of the Earth, will never set me free. I will, in thinking about it more, come to the conclusion that my ordinary sense organs are not sufficient for that freedom. As a matter of fact, that they tie me down to Earth, because of the resultant identification with that what I see or hear or feel or touch, and that something else is necessary for the maintenance of a level of Being which is away from the Earth, and because of that, more free;

In some way or other, understanding that that continuation of Life in that kind of a form away from the Earth must have different kind of attributes. That is, it has to have a freedom, at the same time it cannot, as yet, dispense with the

form, because a longer time seems to be necessary, since a man has three centers, to overcome the difficulties of the obstacles of thought and the obstacles of feeling. But introduction of an ~~Emotional~~ quality which includes Life and the consideration of Life, not only of myself, but ultimately, I call it, in a mystical sense, 'the possibility of a union with God' that may be the solution, as an ultimate aim would be, you can say as a satisfaction, 'the total becoming One of the Totality of everything existing', in which then, that what I am and what my Life represents gradually has lost the identity and becomes fused with a Totality.

But you see, my difficulty in understanding that ~~is~~ is, what is totality? I use a word like Infinity or Absoluteness but it does not define it. If I put it on the basis of terminology which I use on Earth, I am bound on Earth by dimensions of a certain kind; descriptions of motions, also concepts of time. And when I say I wish to be free from manifestations, it means I want to be free from dimensions, because dimensions in space or dimensions in time are very similar to me in meaning that they bind me in a three-fold form. As space, I know I'm bound by length and width and height. I know that in Time I'm bound by duration, by surface and by verticality. Although I cannot explain such concepts completely, when I come to a description of what it is to be free from all of that, all I can say is, it is like Infinity, or sometimes I say, it is, of course, 'Omniscience', 'Omnipotence' of that what is for me a result of an omni-question, including that what exists totally in the direction of total knowledge, total force, total ability, total understanding, infinite love and wisdom and passion for Truth. But such things are all words, and I have no experience to back them up. ~~The~~ The reason why one Works is gradually to bring such concepts within one's range. The slow process which is involved is, of course, obvious. I have lived a long life of unconscious existence. I have tremendous bondage, human bondage, which I describe once-in-~~a~~while in lovely books, how bound I am, and how I wish for freedom. And now I want to Work.

(no 1?)
In the first place, I create an image, of freedom. I want to have what I call an 'I' as a symbol of such freedom, because I don't have it in my ordinary life. Whatever I call 'subjective', I want now, something that is non-subjective, because that would be free, from the standpoint of subjectivity. Simply because I use the word Objectivity^e, it's only to give it a name, I could say God; I could say Archangel; I could say Messenger from Above; I could even say Jesus Christ or Buddha. It doesn't matter what I call it, provided I understand that it is necessary to have concept of that kind. I simply--I simplify it a little, I say I want an Objective Faculty to exist within me.

How it is created, ^{it's} ~~is~~ difficult to describe, because it ^{is} ~~is~~ an experience unknown to me and I flounder many times, trying to create something of that nature, and going through all kind of rigamaroles of explaining imagination and 'as if' conditions, I simply say at a certain moment of my life, I want to be free from space and time. I can only say it in such a way that I come to a conclusion that Life exists in me, without any further description of anything regarding the form. I say, Life, if it is eternal, I, at a certain time, become eternal when I realize the experience of Life.

This is the difficulty in Work, that I don't realize Life, that I constantly will stare myself blind on the forms of manifestations of the kind of thoughts I have, and the kind of feelings. I cannot replace them with concepts of Omnipresence. It's impossible for me to conceive of a totality of all prescence. I cannot understand Omniscience; I cannot understand Omnipotence; I have no force of that kind, no power. I have no, if it is Omniscience, knowledge of real wisdom inside, included--including intuition; including that what I call 'Inspiration'. I talk about it, but I do not, as yet, experience it.

And only at certain moments can I experience the existence of an 'I', small as it may be, as a concept. As soon as this 'I' starts to operate in regard to me as I am, unconscious and unconsciously behaving, I wish this 'I' to become Aware of the existence of Life in me, and it can be done when this 'I' can

accept me as I am. Then I take what is me as the most obvious form of appearance and I say here is a body, and it moves, and that means there is Life in it, And now I accept the statement that Life exists, because then, if I can experience that, this Life will tell me the Truth about myself.

That is the principle of that kind of philosophy. That is also the Creation which is needed for this little 'I' as an Objective Faculty. And that what will continue this particular attempt is a fervent desire, on the part of myself, to understand, to evolve and to grow up and to become a Man; Gurdjieff would say 'harmonious'; a Man in equilibrium with himself; not only just content, but without fear, understanding all of himself, all or nothing; either yes or no, nothing in-between.

This means Work, and for that we get together, we talk about Work. What are your attempts? What do you understand? What do you know how to proceed? It is so simple. I sit. This body sits. Of course it can move; of course there is blood that streams; of course there is air and I keep on breathing; of course this body has a certain posture; it has appearance; sometimes it moves; sometimes it has an arm that simply shows its aliveness by moving as a gesture. It shows that there is Life in me when my face has an expression. It shows that there is aliveness as energy when I speak and when the tonality of my voice becomes noticed by me. What I wish is that what I now know, that the knowledge becomes pure, that I wish, I call it, ^{that} that is 'Objective Knowledge'; I wish that this 'I', when it becomes Aware of any of these manifestations of my personality, remains pure in such observation. It means that there is no thought about it; that there is no feeling about it; ^{that there is no being or a dualization} that there is no classification; that there is not even a word; that there is no conditioning; that there is no rationalization; that there is no mental process that might interfere with an Awareness; that there is no thought and no feeling, but only an existence, and such existence being registered at the moment when it takes place.

This is Work in a very simple way. This is what I wish, and I say, I sit and something in ~~one~~^{me} says, ~~Who~~ can be aware? What can be aware of me as I talk? As I simply happen to perform, happen to behave? Could it be that something could exist within me as if, perhaps, sometimes I say 'outside', in order to indicate an Objectivity which I understand a little better when it is outside of me, but which, of course, must take place within me because I have no command of anything in ~~of~~ the outside world, and not even my own atmosphere I can control. I want something to exist in the light and in the image of what I call 'God' for me. Let God be any kind of an entity which is free from the Earth. For the time being, I say it may be at the level of the ~~Planets~~. It may be better if I say it is like the Sun in the center of my solar system. It is, when I understand myself, in what I am as a body, with also the three centers representing replicas, symbolism of the solar system, in which my brain should be ~~the~~ Sun and which my brain is not at all acting as a Sun. All it can compare with, all that I can understand is that my body is the Earth and that my feelings are the ~~Planets~~. I wished the Sun to be there as a little Consciousness; I wished the ~~Planets~~ to be in their proper place as Emotional states; I wished my body to be the Earth, the servant rotating around the Sun, so that the Sun as center, heliocentric, gives me my Objective chart and horoscope.

Such things, of course, go through my mind when I say, "here I sit", and I know that when I start to think, I have no energy for my Awareness. I want to remain Aware. I want to make an attempt to start something I call little 'I'. I pray to God to help me. I said I cannot do it alone. I don't have enough Life to give to that, but I wish to create an entity and I beg God in prayer, fill it with Life that is still free, not bound like my Life is bound. Put it in this entity, make it function for me. I simply talk to him, as if I wish him to be benevolent towards me, and I say, if that can be done, I praise the Lord so that then I can become free.

I try this time and time and time again. I sit quietly, I get disturbed. I sit; I try an Awareness; I try to create it; I try to imagine a little 'I' existing; I try to see what this little 'I' can give me. I say it must be 'knowledge of myself', because if I add to my Self-knowledge, I must know that then the little 'I' exists. But when it is Self-knowledge, the only value that I can attach to knowledge is when it is Absolute. Again I say, what for Absolute? I say, because I wish to build on it. I don't want to live in the past; I don't want to live in the future; those are just mental processes, which I call 'think--thought processes, anticipation, memory', all of that. I don't want formulations in the form of words. I don't want even evaluation of thoughts in pondering. I want simple statements as results of an Observation process giving me facts which are reliable; which, for me, have no further question of argument; which are that and nothing else. You see ~~the~~ simplicity now. Try it when it is very quiet, and when you're not engaged in ordinary life, just by yourself.

We will talk tomorrow, we'll continue. Think about now what you already know, and what I've mentioned to you. Then maybe we can talk, if you do have questions, we can talk about that. It's necessary to establish first a foundation and a motivation for Work. Work on your ~~your~~ Self.

So goodnight. I'll see you tomorrow, same time, here. Take care of your Self.

END TAPE

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